M 1631
Wednesday, July 23, 1969
Group 1 & 2

[redacted]
Must Remain in
Transcription Room

Mr. Nyland: Tonight, for those who wish we have a special task for them. I do not know if that kind of an opportunity that I will mention will be helpful to some of them to see themselves; and in all probability if you do, you won't have a chance to see yourself impartially—for instance if you have to move a big table or some heavy furniture and you are engaged in that and maybe someone else is holding the other end up and that person is a little bit dumb compared to what you are, can you still accept such a situation of yourself, as you are, without even being critical or affected? That's the kind of task that I would like some who have the time and are willing to do it to help move all the different things that are heavy and bulky out of this room and out of the rest of the apartment, tonight after the meeting, and put it simply in the big moving van--and the simple reason is that tonight is the last meeting in this building for us. It does not mean stopping groups--only we stop them here--and we will open up shop again as soon as we can. I do not know exactly when because it depends on various other factors, further uptown, just about 97th Street on the West Side.

If we don't have your name and address make sure that you give it to David at the door--it's only in case that there may be certain changes in the plans and for instance next week there will not be a meeting. I expect to be in Boston and I would not again have a group meeting with questions. If you want to call it a little vacation it is all right with me--but I do have a feeling that the little interruption from the routine of having meetings of this kind will be quite useful, how useful it is entirely up to you. Of course I am not a believer in vacations because if one wants to work on oneself it is a daily job and you cannot just stop for two months and then try to pick it up again like ordinary professional work because during the time that you are not

attending anything, ~~anything~~ perhaps that you drop even some reading or that your thoughts are not so much engaged into this, in this problem of having to develop something for yourself. If you let up a little bit too much and if there is no particular stimulus to remind you then you run a risk, of course, that what you have tried to build starts to be destroyed slightly or at least it won't stand still, it'll go down because the less attention you pay to your inner life the more attention there will be to your outer life--and your outer life to some extent is an enemy of a development of your self--that happens to be the condition on Earth. ~~This~~ It happens to be the condition of life on Earth, it may not be so easy to explain it because why should Earth be favored in that sense that there are so many difficulties and why should what we always say, Mother Nature, object to the development of a man when she has given him such a good start? Why is it that the emotional center only grows up to a certain point and then apparently stops growing, and what it does is keep on repeating itself and perhaps adding a little bit more and sometimes forgetting a little bit less, but in any event there doesn't seem to be any particular growth--and if you could indicate the growth of your emotional center from its early inception until you are grown up physically, and then in growing up and having developed something that is useful for the functioning of your physical body that then apparently one keeps on repeating--and it is not only the repetition but it's only that there is a lack of interest. I wonder sometimes if a man , if he would continue to grow--that is grow taller and taller--would remain interested. It's interesting that a tree apparently grows up to a certain height and then also stops growing and starts to expand and then the trunk has many more rings indications years of growth. And perhaps it is a similar kind of situation with man, although the growing end

of him is not particularly in his feeling center--one should take it that man grows in his intellectual center.

and that is quite true when one realizes that there is much more potentiality in his intellectual center than in his emotional. Partly because the emotional already is to a certain extent developed, and the intellectual center only starts--and although there may be a great potentiality, apparently it is . . . less attention paid to it, and whatever such reasons are that man when he finds himself on earth and he starts to consider himself what he is, and what kind of an equipment he has, that then he will have to admit that his particular mind, in the beginning, is interested in a variety of things and of course fills the mind with a great deal of knowledge or impressions. and that in the beginning, when it is empty, it is very interesting to try to fill it. but that there is perhaps a point in which, or at which, the mind seems to be filled, and that putting more knowledge in it crowds out a little bit what is there already. And then in order to be able to live together with all the different thoughts that are formed in the mind, the only way is to associate them with each other because they are not staying separate from each other. And that then the direction of the growth of the mind is not anymore the accumulation of knowledge per se, but it is that what one acquires as new knowledge, is then simply put in a certain place of recognition, and as soon as it's recognized I would almost say that the newness is gone.

But it doesn't help to develop the mind because the mind in the associative values is already repeating what it has done before and the whole idea of associations simply means that one has to find a place for the new thought or a new impression and as soon as that is found there is no further interest in it. The same way, when you have a concept in your mind and you try to find out what it is and you try to see the value and you keep on thinking, and if possible, you ponder It will never stay that way, you will have to place it in some way or

other that you can recognize it. And if possible you love to give it a name and as soon as you have given it a name the concept is gone and from then on the name carries out what the concept should carry out, and there is at that point then, and gradually more and more, life taken away from your mind and all that is needed for the maintenance of it is simply to see that that what was there is not forgotten. And although we know that much will be forgotten we can assume that everything that was recorded once is recorded almost for one's lifetime. And that one is very often surprised that when you continue to live that certain concepts and even words disappear and it takes a long time before the memory will turn them up and sometimes they never come back anymore and when they are mentioned you have to admit that you have forgotten it.

This .. . particular kind of a picture of man as he is, and the irrational ~~ability~~ ability of seeing that his body also stops, but why should his emotional center stop when it still has a chance to grow? and why is it that the intellect is not really developed then only to satisfy the demands of the body. And it looks then as if the condition of Earth is interested only in the question of the body. And that you might say is the realization of the condition, because that is what Earth can give. And Earth cannot give more, and that man is unfortunate by living on Earth is simply because the Earth is also unfortunate in being where it is. And that the interest of Earth, exactly the same as the interest of one's body, is only to have enough feeling to get along with and enough of a mind to be able to place things in pigeon holes. and whenever a person is a little different and excels or has a certain way of expressing himself or even has an ability of creating or is a genius and having a clear mind can create concept s which were not known before--then he becomes outstanding and he is an exception to the rule.

The reason of course, is that the body predominates and that we are subject to the conditions which the body demands,--And the body knows this because the body tells the feeling center and the intellectual center: where would you be without me,--because the body is needed for the functioning of such organs, and by themselves they would have to produce some other place where they could live and develop, and since the body knows this very well the other two become really dependent on what the body wishes--and the condition then is that whenever the feeling center has developed well enough and the intellect is just sufficient to get along with and to go around the city or to drive a car or to be able to read a few books in order to keep on filling the information where there may be something having gone into forgetfulness, then that is all that man is entitled to.

And therefore when one thinks about Work on oneself one has to realize that ~~which~~ what one is working with--and that, therefore, if even the thought occurs to man that it ought to be possible to develop further, that the whole surrounding country is against him.And that the mind and the feeling have absolutely no interest. I think ~~that~~ when this is clear for one then you become less and less dependent on the further development of either your intellect or your feeling in the direction in which they have gone and that therefore the subjectivity of such organs as belonging to the body will not carry you at all to a point of evolution but only make you a better man on Earth.And you will stay on Earth as long as your body will allow it.

How out of all of this comes the thought that something else ought to happen to man? Because really that is the quintessence of the idea of wanting to do some Work on oneself--and one has to have a very definite

reason why one wishes to do that kind of work. And it need not always be dependent on a consideration of the condition in which one happens to be because the acceptance of that what one is and that what one has to be on Earth in ordinary life is many times quite sufficient for many people because there is no particular harm as long as they remain a little bit flexible and adaptable to conditions as they happen to present themselves.

And particularly when they grow up that they still have enough life in them and naturally a flexibility and to some extent even a wish for adventure--but when those die out and a man becomes a little bit less flexible and more crystallized and is more satisfied with what he has and loses his curiousity. That then after some time a certain state is reached which is very beneficial for man because he has to be whatever he is, he can be what he is, he has adapted himself to the conditions of ordinary life and if there were a certain . . ., certain influences to which he was subjected he will get out of their way and he will make the adjustment simply by not looking at it. And a man then becomes an ostrich when he simply hides his eyes in the sand and his ears and he doesn't want to see any further. And he doesn't want to hear because that what he has is enough for the continuation of his life on Earth even if he assumes that there is a certain responsibility for the maintenance of this life there is absolutely no reason for him to do any further work--and of course that is the result we know--after some time life starts to stop. It does not begin at forty, ~~at forty~~ it begins to stop at forty. After that period when one has accomplished a few things in life and one has made perhaps enough money or adjusted oneself to poverty or that one has profited by all kinds of relationships and that one knows, as it were, all about it and that one has wisdom acquired regarding life on Earth, then his interest

becomes less and less and he becomes more interested in little digests instead of reading a book. And also when everything is crowded in on him he claims that he has no more time. And, of course, he wants to devote his time to a little bit more leisure.

The reason for man to wish to Work is really an entirely different one. You might say that he has to find in himself a certain condition (in) which he recognizes that life exists--but he does that in ordinary conditions of unconsciousness and simply the fact that he wants to maintain himself means that he pays attention to his life and he wants to keep it and hold on to it and he hopes to extend it to as old age as it possibly can be. And when he gets sick he wants to get cured so he goes to to the doctor in a hospital and then after some time he continues to live. And everything is done to maintain him regardless of how he perhaps is already decrepit. They keep life going, and the oath a doctor takes is to keep life going and to protect--and many times one asks why, really? Because what is the sense of a lot of people at the present time existing? And that brings up another question--why such a quantity of people? Why is it necessary that there is such tremendous problem in population--explosion they call it, constantly increasing in number. And after some time maybe not enough food and a great deal of starvation already and transportation cannot keep track of it. And increased prices economically commanded because of certain different kind of conditions also affecting man as a whole, will gradually undermine the health of people. And then automatically they will die off. And that sometimes this overpopulation will lead to wars and the killing of people who then having fulfilled their function of being on Earth for a little while were enough for that time to convert certain food for different kind of purposes. And looking

at it now from that standpoint of why man is really here on Earth and what is a responsibility for man. Because if he is on Earth his responsbility is to stay here. There is no reason why man should leave Earth because if he was born here for that kind of a prupose he lives his normal life span and after that time, when he dies, we assume he has fulfilled that kind of a prupose. And if you compare this now when the industrial development was not as much as it is now and the conditions on Earth were apparently different and that the closeness of man towards the soil was not as much disturbed, so that even at the present time when it is more or less connected, it is like a rubber band which has stretched so much that in between man and the soil is a whole system of economics--middle man carrying food or any kind of article from industry finally to the consumer. And during that process accumulating not only money for the different people who are engaged, but making man so far removed from the feeling of the soil and growing what he really should need for his own sustanance that he has lost control entirely. Such conditions that at the present time exist--the question of man not living as long as they used to. And in connection with that, why did they have to live that long on Earth? It becomes very interesting because there must have been a purpose when a man has to continue year after year and almost century after century to keep on doing the same thing. It must have had a meaning for man to try to find out why he had to live that long.

The purpose for a man who wishes to live and wants to find out the aim of his life is really not bound up by the condition in which he happens to live now, satisfactory or not satisfactory as it might be. But when he has to consider exactly the same why the two organs of feeling and intellect have not developed, why it is that the Earth at the present time would

be considered as the sole member of our solar system. And that that what at the present time exists in the solar system may be an indication of what really should happen to man. But if that kind of a development would take place man would no longer be on Earth because they would leave as soon as possible when their intellect could have become conscious and when their feeling center could have become a conscience. There would not be any reason for man to stay on Earth. And therefore, one must look at it from a little different standpoint that the reason why man is on Earth isn't has nothing to do with he, himself. And that really the intention is not to wake him up because as soon as he starts to ask questions why it is that he has to have this and that--why his body is predominant and why his consciousness is so little developed, then he would ask strange kind of questions which cannot really be answered, or rather which Mother Nature does not want to have answered. And that man as he is on Earth now has to be seen from the standpoint of the totality of the universe. And in that respect we are so completely ignorant.

Our education is based on the development of the body and in being able to get around on Earth with a little bit of knowledge and a little bit of feeling and for the rest trusting that the body will take care of it. And in many instances it's quite sufficient because the body is quite satisfied in many ways - it is being fed, it can sleep, it can have sex, it can be used for expression of a little bit of feeling, and it contains a brain that every once in a while can become excited. And such a picture of a man when you look at him in relation to the total solar system that he knows about. The trouble is he can't even look in the Sun, and there is something that keeps him when he once wishes to look, blinds him. And such a condition is quite indicative that man is not allowed to look into the Sun. He can do a little

bit with the planets because they're not visible during the day and at night there is no particular harm if one sits up and studies them. And therefore that kind of an idea that a man has a little bit of feeling is quite allowed to the extent of the do re mi of that octave, to that extent he has a little bit of indication (about) the planets and that they are there. And when one figures it out with astrology, then of course he knows a little bit more about himself and the condition in which he has to live. But when it comes to his mind and when the mind should be like the sun and when the sun should be in such a presence to him that he could absorb the rays of the sun and become influenced by it, and not only the light rays but that what is the presence of the condition of the sun; that what would give the sun actual power over him and give him energy.

Man is not educated to receive any such concepts at all and his ordinary mind is quite satisfied with a little bit, like giving it a few crumbs from the table. The sun would dish out a tremendous meal, it would give what Gurdjieff calls the idea table. It would actually show what are the potentialities of man in showing what is now the potentiality of the Earth in relation to the Sun as center. And what would happen to a man if his mind actually became the center of his being. And if man then starts to compare himself with what happens in the rest of the universe and he tries to think about it and he knows that everything is really quite topsy-turvy, then he also must realize that he is for a definite reason kept asleep. And that there is no desire on the part of Mother Nature to wake him up. It is from that standpoint a very sad situation, because what is it really that could start a man to wish for something else?

We say the blackness as a sheep--but that also means that there is something in such a man which is not willing to accept things as they seem to be--and in order to illustrate that, Gurdjieff, I would almost say invented

the work "Kundabuffer" so that man then under the influence of that was described exactly as he is now, and that this influence of the organ Kundabuffer which then was created in order to keep people asleep so that they would not know what the reality was for them and would never understand the meaning of the sun. And also that that Kundabuffer helped the sun to become as bright during the day as the one light of the whole day and everything else was extinguished. And then when one wishes the sun one cannot get it because it is forbidden, even to the extent when it sits too long in the sun, it starts to burn your skin and you get sunburnt. And when the sun gets to your head it is a sickness so that then you are affected physically and it is impossible to digest as it were, the sun.

When this is the situation which Mother Nature has created upon command of the forces which originally were responsible for the universe existing, then we come in territory where we don't know anything at all. And one can have a hypothesis about that which explains it and starting from the pragmatic side, one can start to indicate that certain things must be so and that there must be laws and that there must be a certain form of intelligence. But explaining, we don't do it, we just describe and try to find laws that fit into that working hypothesis. And we will never reach axiomatic truth in that sense.

What man has to find is that what is unspoiled. What Mother Nature can prevent is for us to look in the sun, but what Mother Nature cannot prevent is to look inside because from the standpoint of Mother Nature she cannot be interested. All that she is interested in is the maintenance of a body and, of course, the behaviour forms. She is interested in the moon as reflected glory. She is interested in people assuming that the moon is all there is to it and that with the light coming from the sun that that

what man is in his behavior is sufficient for the purposes of Earth. Mother Nature is really not interested in essence--man unfortunately discovers at times that there is a difference between the surface and his essence, and that starts him then on a certain road of thought and essentially then knowing certain things which he cannot find out by means of his mind man starts to develop in him a form of knowledge which is not dependent any longer on any one of the three centers, and this we call intuition.

It is a form of knowledge which man fortunately is capable of at times, and those who have more of that kind of intuition, they have more wisdom. And that among the people who exist there may be some who are extra-sensory perceptive. And they indicate certain truths that other people cannot see or even perceive and in many cases doesn't want to believe in. And whenever one starts to talk about such things one is laughed at, and this makes, of course, a tremendous difficulty for those who actually experience sensitivity, who have precognition, maybe even clairvoyance or clairaudience, but in any event such intuitive knowledge which for them has of course a value, and which when they communicate it is not believed. Anyone who happens to be freakish like that on the Earth is judged immediately by that what has been set up as common place and when one does not belong to the sleeping herd one is not allowed any particular place, not even with one eye a little bit open.

And this is where our education is failing so tremendously so that one almost has to hide the fact that some people read the magazine Fate so that they are classified in accordance with their so-called "stupidity" by being interested in the unknown and that their whole idea of the universe which would give them the fundamental cause and the reason for wishing to

Work on themselves is eliminated simply by general acclamation of the ignorant. And to go against it and to stand up for that what one wishes to know and using to some extent the intuitive forces which are available and encouraging them all conditions are shut off and all doors become closed. And there is no university where in good faith such ideas are even discussed or perhaps by mistake someone who wants to can convince someone else that it would be interesting to run some experiments of that kind. And then of course it takes on a certain color that perhaps can be even at times become academic, but it has no voice and the general population has no interest.

And this is exactly the way it ought to be, because this kind of knowledge is not for the multitude. The multitude always will follow--80% of them have no idea of what they are doing--they follow and imitate. They have no originality; they are happy to exist because someone else tells them what to do. It's the 20% that are a little strange, to say the least, in which there is the recognition, I called it Blackness, of something that ought to exist. But now we add to that that they have intuition. And then we add to that what takes place in the brain. And they say that the sensitivity gives them facts of different kinds of worlds.

If one is interested in such ideas then Work upon oneself takes on an entirely different coloration. Because Work on yourself will open the road for finding out what is true of the world beyond this particular Earth world, and of the possibility of a man living in a different form, not of this Earth. And the continuation of life in such a way that after death of the physical body man can continue on his road of further development to find out ultimately the answer to the reason why he happened to be born, even if he were born in Earth that that could become for him an accepted fact.

and this is of course the reason why one is interested and that what causes it is the knocking on the door of magnetic center wishing to be let out.

There is of course a very definite reason why people are interested in this kind of work and also it probably could be indicated by what they are as types, but where is the opportunity that one can then start to feed it? When many of the things and the avenues that ought to be open and completely open for a man are closed by those who are ignorant of anything of that kind, and even are afraid that if something of that kind would happen to their lovely science that then that science would have to admit certain things of the unknown. And of course exact science is not interested in that because whenever the unknown is in a concept a word that is invented to indicate it will take away all the unknowness, and that what one knows is only a word and no contact.

So that what becomes the battle for man when he is living on Earth is to discover what is there that is poured in him of that kind of a quality? What is there for him, and we call it simply his real life because that what is the manifestation of himself is very good for Earth but what is really inside essentially and wishing to find out more and more, that one reaches a point in which there is without any question an absolute value yet each circle must have a center. That's the indication of a circle because otherwise there would not be a circumference. Man is a circle, when he knows how to become one it is indicative that then there must be a center. When he is still in different kinds of forms, with his arms and his legs sticking out, and only his trunk more or less compact with a little bit of a head on top of it, that what becomes for him then the circle and that what is for him the center many times for man when he dares

to think about it, would indicate his heart--And to some extent it is very true that is his heart which is allowed by Mother Nature to become the center of his feeling.

Where is a person's magnetic center? Where is it really where his point of gravity could be if he wishes to go further deeper, deeper and deeper into his essential nature. Where is the division between that what is still allowed by Mother Nature and where he has to bridge over into something else? Go you might say over the threshold to enter into a realm which does not belong to Mother Nature, not any longer because Mother Nature unfortunately was placed in order to fulfill a task with the earth, and Mother Nature herself perhaps in an involutionary scale would have loved to stay at the level of the planets--But maybe it couldn't be done that way because that what is Anulios also has its means of wishing at certain points of the cosmic ray to have life crystallize out for the purposes of producing a note.

Notes are needed in order to indicate a stepping stone but for that an absolute note is needed and not the notes we know about in accordance with the ra)...With in accordance with the rate of vibrations. Because a note is a place on a string and the vibration rate determines the sound and by moving a little up or down you change the sound. The sounds on a piano and the keys are arbitrary--they are simply selected out of a group of vibration rates and then connected with each other in a certain way so that there is a relationship which is suitable for one's ear--and as soon as you get out of this so-called wohl-temperierte klavier--that is , the fundamental note structure to which we are used and which was partly not invented but put in a certain form already by Pythagoras and afterwards

used very much by Bach. That then in accepting that we become limited because we selected then a note as representing that what was actually only one rate of vibration whereas it was really a totality of many, and the note became an average.

What is the difference now between the level of subjectivity and objectivity? What is really the understanding that one should have of striking a note on a monochord and running the finger up towards the point where it is fastened and shortening of course the distance and increasing the rates of vibration to a higher note -- it's not an indication of how one should go about it

It is not an indication of Work, it is not any longer this idea that if one keeps on improving one's mind or one's feeling it automatically will come to a certain development which development would then automatically go over into objectivity. Fortunately for the scale with which we are familiar as a octave there are a few points which cannot be overbridged in that way as we would like, and this is the indication, what Gurdjieff tries to explain

by Heptaparaparshinokh because originally the scale was in equal notes and part of that scale was shifted , I could almost say, by order from above. So that one is not self-sufficient but one eats at the expense of some one else and relating then to anyone else the total structure became much more of an entity instead of that what was individually indicated by a monochord - and that the whole purpose of shifting this in the octave had to do with the quality of life. And that there was an indication that then that what is life should totally be united ultimately by some means and leave the form and that the shifting of the sol-la-si in that scale half a note above towards the upper Do simply meant that that what should change is a so-called regularity which exists when the notes are equal to each other, and that by the introduction of the one-and-a-half there was a possibility of a linkage with something else from somewhere else. And then making the totality of life a possibility when that was once and for all understood.

This is what man should at the present time produce artificially so that he is no longer subject to the laws even if they exist in the form of an octave and even if by the indication of this octave one-and-a-half note at FA and half a note at si-do that that is the real reason why man should be reminded that something else must take place and that for him the difference between his temporary living on Earth and his permanent living away from Earth without defining where he would live, that that has to be separated not by means of rates of vibrations but by the introduction of something entirely different belonging to the higher level of being where man in his evolution wishes to go. This simply is the question of freedom from the form of life. And we call it freedom from Mother Nature and when we arrive at the totality of such freedom we call it objectivity - and this is the reason why when one

looks at an octave that there is a definite reason for the division at the present time of one-and-a-half and half a note and the rest one although even that is not entirely accurate it is sufficient for the purposes of understanding of how a man should Work.

Man should Work first to settle his ordinary affairs on Earth. This for man is his do-re-mi - this for man is his feeling center - this for man could become the possibility of the development of his Soul. Only do-re-me- the constancy in the wish to Work on oneself will produce ultimately three definite factors in man - it will give him an insight in what he actually is by the accumulation of certain facts - this is the note "do" and we call it observation and that that in order to make out of the working hypothesis to which all facts are subject and where they become colored by the interpretation of one's memory and associative values that then the reason for trying to find out what are the real facts is exactly the same as for man when he goes from his outside world towards his essence. And that we call participation simply because we wish that that what is now the beginning of a form of objectivity as trying to become objective to that what I am - that then my wish is that that what is now at least partially objective could be present to that what is still totally subjective. And then by means of this influence could indicate what is now needed for the particular subjectivity to lose what makes it subjective and that I find in the reason that that what is my feeling is still too much attached to that what is recorded by my brain. This is an essential quality of man in which he discovers more of the truth and a truth which is not obvious because the obvious truth is that what he turns to the outside world - those are his manifestations - and the outside truth quite obviously is not the

truth - and when one goes further in trying to find out what is the reality for oneself and gets then to the point of essential values something is introduced into the search which is comparable to the idea of objectivity as expressed by impartiality - but {it} of course, it is not as yet complete freedom because one still has to deal with the mind. And the mind is a terrible enemy in wishing to continue with associative forms and constantly wishing to substitute so-called knowledge instead of intuition. And that the fight for intuition, being free from all kind of encumberments, that then in that kind of a freedom harm is done by the reinterpretation of that what is intuitive knowledge a And that what should take place with the knowledge as acquired by means of intuition is simply to be recorded for whatever it is without any allowance of thought to soil it. This means simultaneity - that is intuition and intuitive knowledge is received like a flash of lightening. All of a sudden it happens and there is absolutely no question any more when the intuition is correct because it is pure and it is already at that moment free from interpretation. But then the mind wants to describe it and wants to indicate in what particular pigeon-hole that kind of knowledge belongs. And one writes books about intuition, And intuition cannot be described in words. Intuition is felt, intuition is essential knowledge, intuition is the beginning of one's inner life. And in order to make it worthwhile so that it can actually remain and then become permanent for one and be used for oneself as a structure, something has to be done to the idea which is in the concept of intuition and it has to be extended in the sense of the moment.

This makes it terribly difficult for a man - sometimes he is quite willing to give up associations in the form of partiality because he says I know that if I don't do it I know I interfere with the recording of facts. But for him to give up his thoughts is terribly difficult -

-all right John -

- Because a man believes in his thoughts - he believes that his thoughts will always give him the truth, not immediately, but he says if I only keep on thinking, if I only when my thinking power diminishes I can put it under my pillow and sleep on it - if I only can come back to it after I have considered it a little more - if I could come to a judgement - not immediate because my mind may not be that quick - but when I have given my mind a chance to weigh it - And of course such things are correct including the weighing, but what is weighing? - The thoughts are being weighed by their peers, their equals - there is no one who is superior in the mind- all departments of the mind are like so many salesmen without a sales manager - And as a result no decision is made, not even by the totality of the sales group because they still have little differences of opinion. And no action will be based on the totality of one's mind because they don't have a general meeting in which everybody is present. - And therefore the mind is an enemy because it doesn't allow any other kind of a process of a mental character to take place - and one has to go to a little far-off section. As if it is like the solar system Ors, so far removed from that what is known and almost, I would say, so far dried up because it has been atrophied, or even if it was not atrophied it is reduced in function and it has not been used at all and perhaps even it is a little rusty from standing and just waiting and waiting and waiting. What the functions are of the pineal gland and pituitary. What the functions are of the region above the temples - it will probably take a long time before we can find out because it cannot be investigated in our usual universities. - And those who have perhaps a little bit of an idea - they will be prejudiced and look for a certain answer - and those who would be subject to that kind of an analysis will not be able to be normal because in that analysis they will become partial to the outcome.

What takes place when a man wishes to become objective in the full sense of the word is simply that his intuition will be allowed to stand on its own and form gradually around it the possibility of excluding everything that is so-called knowledge and whenever an intuitive knowledge is assaulted by all kind of ordinary knowledge that what is intuition should become stronger.

The strength of intuition is the road to one's essential essence it is away from formulation which is on the surface - it is away from all kind of mental processes which have to do with memory, which have to do with hope for the future - it is away from everything that is on the surface of a man as his behavior - it is deeper within one's self and in trying to find what is really the life of one, one has to go from the essential qualities to that what I've called the center of oneself. And leaving from the heart one has to go and dare to go further inside in completely unknown territory and it is not only that because if one wants to follow the line of one's intuition much is not known - very little is even allowed to be known and the search is completely one's own. And this makes the difficulty because if one wants to find out one is alone all the way. This is so terrible because we have not been educated enough to understand what could be if essential essence could be interpreted in a certain way without words, if it actually could be felt by an emotional development of man - if his intuition could start to grow in the surrounding in which at the present time he is unconscious, if that what actually could take place between people who are interested in Work and because of Work could uncover how terrible this road is when one has to do it all by oneself. And how one wishes at certain times to be understood and that when one has such results because of extra-sensory perceptions or that what is really for oneself the truth that one can hardly talk about it and if

one does it is always questioning - do you really know what I mean - do you think you understand what goes on in me - do you know how and where I am touched because I have a feeling it is only my own and I cannot communicate as yet in a language that belongs to that kind of level of understanding. There is a time needed for that kind of development. There is such strength needed to go within oneself to be able even to leave essentiality alone and to go further and then one reaches a state of loneliness. You can say one can be in the presence of one's conscience, ~~or~~ one can have imaginary conversations with that. One can also whistle in the dark as if one wants to produce a sound so that by the echo of it I will be reminded that something still exists which can reverberate. But most of the road is still myself and I hope and I wished, of course, that there could be someone and I look for God and He isn't there because I have left my essence, I have left all dogma, I left that on the outside world already - I have left the doctrines - I leave them in my essential being - I leave my feelings - I leave even the attempt to create an emotional language. I have to go ~~grow~~ now because that what I need for my essential essence is an understanding by means of a road I don't know and a road which will not be recognized by anyone and only at the end I can have hope that I will meet someone who can understand the road I've gone through.

One can philosophize about these kind of things and these are the difficulties when one wishes to Work because one of course is interested in a little bit of observation. One starts out, and with curiousity, and it seems to go quite well and then one is very soon on the wrong road because the mind has taken over a little; one says I wished my emotions to be free and the body takes over. My mind cannot function independently of my memory - my mind cannot stand on its own. It has no means as yet of recording, it cannot understand even what takes

place in the universe, then only saying that there are a few stars and constellations which even the mind can recognize and describe but where is it that I wish in space to be found? Where has the magnetic center as a center point like a magnetic center of the Earth existing and perhaps in the growing Earth moving like the North Pole changes, like the axis of the Earth changes over certain times the position of the constellations as seen from the Earth change - so in my growth very slowly, very carefully planned almost, my magnetic center changes. This is what my search for my essential essence will do. It is not that at the end I will reach magnetic center because there is no end - and it is the realization of that no end of essential essence that will give me the quality of magnetic center - that will mean for me that gradually in this kind of search being free now from the totality of my manifestations and having lived it, left it already long ago because I have no particular interest anymore in the functions of my body, then only to maintain it as a means for the functioning of that what I wish to develop, that that when I reach my essential being then I have reached a certain point in which there is some freedom but it is not complete and I do not dare to call it objectivity, but when I start out and reach not the end but more understanding on the way towards the end and when I come to the realization that there is no end, that is the end of my search. This is a moment in which one understands what is Work and one has within one an intuition of the recognition of the existence of oneself without any further questioning and no allowances for any formations of the mind, no interpretations and nothing of the mental structure with which we are familiar in ordinary life.

If one sees this as a picture, one then sees the necessity of the introduction of something that starts to change the condition of oneself from that what is bound to the condition of freedom and that full freedom will only be reached in reaching the sun, but then also, that

what takes place, that what one starts to realize is not the sun as it has appeared to us which blinds me. It is for that reason that Gurdjieff warns about what is the condition of the sun and he talks about ~~what is the condition of the sun~~ that the sun is cold and does not give off light or heat. The sun is not measured when one is at the sun by the measurements of an unconscious state of affairs. The language that is needed and which we have to learn is not the language of words, not even the language of concepts - the condition of the mind when it is conscious is not at all like the mind when it is unconscious; - the condition of one's conscience cannot even be compared to that what we call our own. I said the other day - measuring stick - that what is the body being heavy as it is now and remaining on Earth is no longer of that kind of density and I leave out all the different steps that may be needed for the formation of complete objectivity because for us as man our interest is first the original do-re-mi in which we find ourselves and particularly the do-re-mi which indicates the potentiality of one's feeling center. And one does not as yet talk about what will take place in an emotional state as Kesdjan and one does not know how souls communicate. But when the body is not there as one, of course, must assume -otherwise the body would still be needed in the nereafter, it would not be left - that the condition of communication among spirits is not at all as we sometimes imagine it unless the spirits are not as as yet free from Earth and then to some extent take on the form in order to communicate with those that are still on Earth and they themselves are so close to it that there is still a form needed for them for the further existence of themselves.

But we talk once in a while about objectivity and we talk about the formation of a soul. And the soul region is completely out of the region of Kesdjan even. It belongs to souls who are ready to enter into the Kingdom of Heaven. It is quite different for souls even than

angels, it is different from ordinary spirits, it is that what is the essence of one's moment experience of being and such oneness without having anything to do with an interpretation in any form which belongs to one's unconscious state. And that therefore when one talks about it and says; that what is there entirely different it includes there is not that sun that we see from this standpoint and which we consider giving us light. The sun only gives light for those who are unconscious. The sun remains the source of heat for those who are a little bit conscious but not as yet sufficiently grown up. The sun loses the qualities which we assign to sun when the sun is reached in the form of objectivity for us. And we call it then infinity. Because you see we have to know that that what is the sun and the light into which we cannot look produces for us the heat in order to indicate that that what man is on Earth and his form has to be destroyed. That's the sole reason for the sun to give off in our idea light and heat and the further one reaches within one's essential essence the more one comes to the realization that the sun is like the totality of our solar system as a unit and that the sun is in its own right life, as the unity of the solar system has become light as that what is within the solar system has heat. And that heat and light have fused into being. That the language of what belongs to the sun is the language not of silence which belongs to the Kesdjanian Body, but the language of the understanding in total of all relationships of all endlessness, of all that is, and again we use the three terms, omnipotence - that what is omni for man belongs to the sun when man as he is now, reaches it. There may be stepping stones after, there may be because there is this little solar system of ours, the reaching of that what is the sun may only be the do-re-mi of the soul of that what is one's soul. It may be that there are functions for that form of unity in quite a different kind of a world and it's quite possible that even the language which exists in the Sun is not at all the language of the Lord.

We will not know - not until we reach that point. What is possible for man to reach on Earth is the level of his sun - that is he will be able to reach a consciousness which will give him freedom from the form in which now his consciousness has to be, it will give him by means of his "I" the freedom of the continuation of the separation from oneself and existing then around man and leaving in his atmosphere the influence of "I" on account of which that what is personality will change into an individual that what "I" is remains the guiding force, all throughout the development that what is the "I" becomes in time the guide on the road to one's essential essence.- that what is "I" will show the way to magnetic center but that what will be the function of "I" is to teach one the concept of infinity. Because when that is understood magnetic center is where "I am" wherever "I am" whenever "I am" because it is everywhere when it is infinity and that concept belongs to the sun it belongs to consciousness. The other concepts are on the way - the stepping stones of the planets are useful in order to show what is impartiality.- But that what is still real and what takes such a long time is the experience of the moment, then only for a moment and the extension or expansion of that into the form and I must call it the form of infinity, because I don't know what kind of a ~~name~~ name I could give it then only say the negation of that what is all form and even that is a word and I cannot understand what is meant by the sense of infinity when then (I) say all existing everywhere and always - one says for ever and ever- all such words are limitations of my mind and definitely a show of my ignorance.

When you wish to Work try to remember that your "I" has to be there all throughout, that whatever task you undertake, whatever you do in simplicity, whenever you try to come to yourself in the best conditions you know, in that what is really most conducive to you and that it might take a long time even before you find what is the best time to Work.

That you are not a fool in trying the impossible and if it is impossible that then I hope you still have strength enough to reduce that what is impossible to a possibility to do something in which you know you can, and perhaps only you can for one moment, but if then at such a moment you could experience real life then in you would be born a desire to go into your essential essence to find out more about that what a moment of experience of objectivity has as meaning for you. When one once tastes of that kind of water one will never thirst again. When one once knows what it is to be in the presence of God one will never falter in the wish to reach Him. When one once has experienced the condition of oneness there will be constantly the desire that in the midst of all activity one could connect and combine and leave all the different notes of the scale in order to try to telescope it into one. That kind of telescoping means that that what is on Mars comes to Earth - that's the indication of the oneness, simply the paricipation is the question of oneness in which then that what is "I" is one with me for the time being and starting within me, some change, ~~maybe starting within me some change,~~ maybe starting with the outside world, maybe starting with a little bit of a behavior form or a habit of killing or slaughtering or a habit of being stupid or habits of being a little bit too vainglorious, whatever it may be and whatever the "I" will do and wherever it will go and whatever plan it has and whatever will guide the " I" to guide towards me - all I wish is to be open to the possibilities as they must exist when I am open and that my wish is in this participation problem of becoming impartial that "I" can start to function, that it will then go on the road towards infinity to meet magnetic center or almost ultimately to set everything right in the point of my moment of existence. To reduce that what is phenomena into the point of noumena but noumena still for me are the Law of Three - noumena still are subject to time - when there are three there is still distance, there is still separation in space

and when the three have become one that what is reached is the moment of existence free from all time as real endlessness.

Whenever you Work start with the beginning, you will have now, maybe a few weeks, maybe you can really do something, maybe you can write up what is Work for me, maybe you can indicate in another column the times you have ,actually , honestly, and sincerely made an attempt in ordinary life in conditions as I say simple enough so that at least the "I" could be there for one moment of your life recognizing your life for whatever it is and accepting yourself in the form whatever it is to be. And that condition of yourself as you are on Earth will help you for the "I" to continue to wish to be present to you. All kind of considerations, all kind of pigeon-holing and putting words and labels and all the rest which your ordinary mind loves to do. The "I" doesn't want that, it wants only you as you exist in your form, but it wants only your life and it wants to recognize that and the openness is the condition of your form to make it transparent in the presence of "I" to allow it and to say not my will but thine. And addressing the "I" because the "I" becomes for you your God - this is how one meets God when "I" comes to me in my magnetic center and meets - and I as a human being essentially living and in search of the essential quality of myself, finds myself in the presence of "I" and magnetic center and at moments in that unity that what I am is not me. I say freedom - I don't dare to say anything else, but it is that concept that becomes reality, it is that what is life which takes on a word and maybe the word should be different, maybe that what I am is omni, maybe I say "I" - omni, and then I can let it follow by presence, by scientific knowledge, by force as potency - it will be fairly easy to describe because I will be in ordinary life then - it will be so difficult to hold on to the language of my soul and not to interpret and not to wish even to know the language as yet until I'm entitled to read my own book of life. Because that is written in that kind of lettering and that

kind of ink, indelibly and that what will make it visible is my "I" observing the letters. And then re producing I can call it by mechanical or chemical means or psychologically or by any means at its disposal that what is then for me the truth of my life.

It sounds all simple and it is in fact all simple. Try to become very clear about what is Work, what is meant - you've heard it several times - it has been lit up a little bit from different angles or standpoints in order to let it by perspective find a place in your life. So that at times that kind of perspective can help you in your ordinary life to be reminded of the task you have to try to create whenever you can the possibility of such existence even with the assumption of 'as if' to giving it Work to do and immediately changing its as if-ness into the reality of a being . Your "I" is a being, not only a concept of your brain - it is a being starting with that what you wish, starting in your brain to conceive it, creating it outside of you and then life is put into it by the will of God. Don't ever think that you do it all, it is not. You create again the opportunity of a certain kind of a form which you cannot describe. That's your creation and you pray to God with your wish that He will come and then make "I" alive. God produces that kind of miracle to change the as-ifness into the reality of an existence, that is His task as a God. That is His responsibility to you as a child of His. And whenever you recognize that that is needed and you have the proper attitude of a child towards his father, then you will know that your father will not fail you because you want to be a child as you are and you want your father to accept you as you are because you are life of his life.

Goodnight. I'll see you sometime. You can find out or we will let you know whatever it is - ask, ask if you are new, if you are interested you will find out. It will be on a Wednesday. The exact date I do not know. Goodnight everybody. Sit if you please for five minutes. Please stay. Try, I would say for once, but try for something for yourself

because you will want to help moving this and that - you will be so caught - but if for five minutes you could be quiet and let go through your mind certain things we've talked about with that what, - what is important and what you know within your own conscience is important and you allow it now five minutes only you might say to let it sink in or perhaps even to talk to you or to remind you and for you to try to make a resolution: I will not forget that what is important for me. - I will be, even if I at the present time am what I am, I wish to become. - that will give you hope.

Goodnight.

William Sirdson